DR. KINGSBURY ON EARNESNESS OF LIFE.

President of the Utah State University Delivers an Able Baccalaureate Sermon to This Year's Graduates.

President Joseph T. Kingsbury last | from evening delivered an eloquent baccalaureate sermon to the graduating classes of the University of Utah, who with their friends and former students of the University filled the Assembly Hall to its capacity. The stand was very tastily decorated with the national colors and potted palms and other

The program for the evening was ommenced with a vocal solo by Prof. C. Lund, who rendered the song "O Fair, O Sweet and Holy," in an effective manner. Bishop O. F. Whitney offered the opening prayer and Miss Elsie Barrow sang a soprano solo delight-

President James Sharp of the board of regents acted as presiding officer of last evening's services and following the solo introduced the speaker of the evening, President Kingsbury. His sermon was a masteriy effort on the earnestness and reality of life. It is as follows:

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

Life to us all is largely what we make , and what we perceive and judge it

be from the multitude of impressions made upon the brain, The world, our ideas, our beliefs, all objects in nature, all phenomena and every phase of life taken cognizance of, are to us the interpretations by our disness of the impressions on bain of the external world, and the isions reached through an elaporation of these interpretations by our ligence. These impressions on brain are produced primarily through the senses by the external world. A tree, the snow-capped mountain, the beautiful white lily, the green robed valley, as seen by the mind are telegraphic vibrations interpreted by jousness. Consciousness, however, recognizes only our feelings, emotions, and the effects produced on the sense nerves, and the knowing element within our bings works these over in some mysterious way and we learn and preciate to a greater or less degree me things pertaining to our own natures and the world in which we have been placed. The great plains, moun-tains, valleys, every living creature, and the oceans of water and air suring and enveloping all things on earth, produce on our organs of sense effects recognized and understood by ind only through a most deliate and perfect mechanism of the brain. The world and all objects there-en; the stars, the sun, the moon, the priverse reaching out to eternity, unnable and incomprehensible exthem through the images which they present to the mind modified by our ngs, emotions, the experience have had, the health we enjoy, the evilization we have attained and our own peculiar characteristics. an or man, old or young, full deeds and kindly feelings, wed with health, who is happy, intelligent, and has a desire for the welwoman the world abounds with beauty. good things; for to such a person every phenomenon, every change in nature, and every phase of life in this world sems to bespeak interest, pleasure and gratification. To such a person, wery season of the year brings forth its

ing to the inciplent march qof the rest-less throng to be made busy with new enterprises; summer, its lake resorts. canyon excursions, its new aspects of fall, its bland composure, its satiety of the passing year, its fullness of its garnering work, its dimming effects upon all nature, and its preparation for winter, the dark, cold night of the year. To the happy, bright, in-telligent person all these lend enchantment to life and fill him with joy and ove. To him there is beauty, interest, gratification, in the tiniest plant, peboles, insects, and in all the most delicate objects in nature as well as in the grandest sceneries and most attractive features of the world. To him, as his intellect grows keener and his knowl-edge becomes wider there will be purose, design, and real and definite ends be served in the most seemingly insignificant, as there will be in the most Important things of this earth.

Thoughts and actions are significant of purpose and are as real as the external world. Thoughts on high lofty planes or in the omain of the low and groveling, serve purpose either to elevate and refine

our natures or to drag us down into the pit of degradation. Right actions bear us to the goal of joy; wrong ones to despair, and both kinds are significant of life's reality. Thinking upon life, death, future state, heavenly bodies, infinite space, God, the cause of all things, although we may be unable to solve any of the problems thus suggested to the mind, tends to widen our scope of view. Furthermore, it tends to give us momen-tary glimpses into the realities of life and of this great universe now hidden to man through his own lack of knowledge and intelligent insight which will come only through better and greater developed minds. Yet, meditation on the things of this world is the mind ng only with impressions made by cts upon the brain, and the knowledge acquired of the external world is simply an inference drawn from these impressions. The world and the uni-verse with their infinite array of livng creatures and a militutude of other kinds of objects become real only as do the impressions made on the brain and the intelligent taking cognizance these sensations become real. If there reality in the latter, there is in former and vice versa, and yet it rue with each intelligent man that the phases of life presented to the mind are somewhat different as each individual observes the world from a dif-ferent point of view. However, as we all become more intelligent we shall be able better to appreciate and to understand more nearly why others see life differently from us and finally to comprehend most things as do our fel-

We shall find through greater knowledge that difference in points of view is the cause of much of our difference of opinion respecting all matters perto life. It is also no doubt true amount of difference in points depends to a certain extent up-distance between our points of of material objects. The farther we are when making observaon the same material object the note widely different in appearance will generally be and the more widely derent will be the ideas suggested respect to its shape, its character, its surroundings. Take an exam-Mount Nebo viewed from Salt City presents a different appear-rom what it does when seen from Nephl or Sanpete Valley. Depending entirely upon its looks as observed from Salt Lake City and Nephl. Mount Nebo could hardly be recognized as the same mountain. Viewed from the same side and from places not far from one another it would be quite easily recognized as the same mountain if the observer should seen it earefully in going

server should scan it carefully in going

from one point of view to the other. Although, even then, there would be some difference in appearance. What is true of Mount Nebo is true respecting most, if not all, other objects in nature. The nearer one man's point of view is to that of another when observing the same object in any place the more nearly alike will it appear to be to the two persons, and the more unlike the same object will generally appear to be the farther apart

the two persons are. We develop our abstract ideas from the concrete ones accumulated through the senses and the latter are more or less dependent upon our material points of view. This being true, the farther away we are from one another greater may we differ respecting all our abstract ideas, especially ideas of a speculative character. Men surrounded by like conditions are apt to think more nearly alike than those whose surroundings differ quite considerably. The Americans widely differ in their ideas of present and future life from the Asiatics and also in their ideas on almost every problem pertaining to the affairs of men. The geographical and physical features of the earth are altogether different in America from those in Asia; the animal and vegetable life vary widely in the two coun-tries. Mostly all flying, running, and crawling creatures of all sorts and all descriptions in one country differ from those in the other, and the difference s very great. The people of Asia being our antipodes look into the heaven-ly vault in a reverse order from that in which we Americans view the heavenly bodies. All these differences in the physical features, life forms, and relative position of the peoples in the two countries are no doubt essentially the causes which have resulted in the difference of attainments of the two

peoples in civilization.

The difference in the physical geography and in the animal life alone is sufficient to expect a wide difference of ideas relative to all speculative matter. The Buddhists, the Brahmans and Confucians, all have ideas of the present and future life, and ideas pertaining to religion, altogether of a different character from those of the Americans as well educated and enlightened, still their speculative and religious ideas would not be like ours. They are too far away from us and their environs differ too widely from ours. A greater intellectual development greater knowiedge both among us as well as among them, and a greater intermingling of the two peoples would have to obtain in order to bring the two classes more nearly together in thought and ideas. In the first place, they both would have to look at nature's objects from more their affairs, greater powers of the mind, and greater intellectual abilities for its present and future needs, before they could more nearly ap-

stitutions the great aim in every instance is to discover truths, and occatruths are disclosed. As knowledge increases among

any peoples the distance between figuratively speaking, diminishdelightful charms; winter, its snow storms and sleigh rides, holidays and es. Furthermore, this diminution would continue, if knowledge would increase, presents; spring, the songs of birds, the blooming of flowers, the strolls in the until perfect knowledge would completely amalgamate the two classes of hills and meadows, the earth enrobed people so that they could see all nature and comprehend all things alike, and in its verdure and all nature awakenas things in reality are. As perfect knowledge to us human beings is impossible, we may always expect difference of opinion especially respecting abstract matter, for objective nature is seen from different points of view representing different phases and sug-gests different ideas to the different ob-servers. This is indeed true even among persons observing identical objects, let one among persons who see entirely different objects which are widely separated from one another. Still, al-though the surrounding objects are seen by different individuals from dif-ferent positions of observation, the imressions made upon the minds of individuals of the same community, observing in general the same objects, do not differ so widely and, therefore, their ideas especially respecting every day affairs of life do not so widely vary, nor do their ideas respecting some other matters. The greater the knowledge existing among the people of the same community the more does this hold true and their ideas pertaining to many important things, and even abstract thoughts, become more nearly alike. With our present intelligence we are able to describe so nearly correctly many objects in nature that other persons can readily recognize them from our descriptions. We are also able to explain many abstract ideas which can be understood by others as intended they should be. The savage uncivilized person cannot describe many objects which his com-panion can recognize by the panion can recognize by the descriptions given, and to a less degree can abstract ideas be understood. Take a people with greater civilization and greater intelligence than we have and the number of objects among them recognized from descriptions would be much greater and the ideas understood by explanation much more complex and abtsract than is possible with us. Higher civilization and greater intelligence bring people nearer together in thoughts and actions as evidently, under such conditions, they approach nearer and nearer the truth, or the reality. Although the phases in which we see nature and life are different and the things presenting these different

phases are quite fully known and under-stood, still we feel convinced beyond a doubt that the things whose images only the intellect can deal with are certainly real. Stub a bare toe against a rock and the reality of a hard substance is apparent and fully appreciated by most persons. Knock an elbow on the edge of a door, fall upon the ground when swiftly running and slide along on the palms of your hands against the gravelly earth, and break through the ice of a four-foot pond of water while skating, every feeling, every emotion, and all the intelligence you have, will testify to the real existence of the things with which you have thus come in contact.

Work, making a livelihood, shifting for one's self are all real. Plowing, pitch-ing hay in a meadow alive with mosquitoes and gnats, wood cutting, threshing grain on a hot summer day, teaching mixed schools, racking one's brains over hard problems, worry, care and responsibility of a man or woman of a family are not simply ideas or the interpretations by consciousness of impressions made on the brain. All these things are life in the sternest realities.

Work, customs, thought, and physi-

cal features of the earth in the orient, may be very different from those in the occident and still all are real. All matters pertaining to the maintenance of life are not usually of a speculative or philosophic character but are matters dealing almost entirely with the more

tangible realities. The outward world to us is what it is interpreted by our consciousness to be from the impressions it makes upon the sensorium, and these impressions and should be as the sensorium of the sensorium

their interpretation, are what they are made to be by the external world. The world and the universe, however, are not impressions on the brain or simply nor are these images and

thoughts the world and universe. Thoughts and ideas are real, but the world and universe with all nature are both tangible and real. Life with all its meaning in all its phases, its changes, emotions, feelings, strife, is real. Every instinct within us, every feeling, every emotion of joy and love and all the evidences forced upon a rational mind tell us the idealistic philosophic view of life and nature derroneous, folly, and simply a dream. The food we eat, the water we drink, the clothes we wear, the houses we live in, and the fuel we burn are not as the idealist would have them, simply ideas, or alone the products of thought. They are all of the most tan-

Actions as well as objects are real and they entail upon the actor satisfaction and joy, or sorrow and misery, depend-ing upon what they are. Good deeds leave one with a clear conscience at least, but immorality, hypocrisy, dishonesty-sin in all its phases-consigns the wrong doer to the chasm of his own making which engulfs him in affliction and sorrow and from which he cannot hope soon to extricate himself. No one should expect to escape the consequences of his own bad doings for they invariably come as do natural effects follow their natural causes, the one being as inevitable as

the other. Thrown overboard a person must swim or he will sink and may be forever lost, for there may be no one present to rescue him. Young friends, you are cast upon the great sea of life with only your own resources, you will be put to the test; you must stem the tide or be lost beneath the waves. Life with its vicissitudes is as real as Waterloo in the strife of the former as you would find a watery grave in the bosom of the latter if you are not prepared with knowledge and determination to keep affoat.
"Life is earnest." All nature is the

result of a Great Cause and it is governed by laws as fixed and as stable as eternity. In accordance with these laws the heavenly bodies are mov-ing about one another in per-fect order and harmony; worlds, planets, stars, and great planetary systems are born and die; life forms appear and pass away; energies come and go; the earth, our home, the abode of man, was hurled into existence in accord with these immutable laws. Plants spring up from their seeds, shoot forth thrive for a time and then die. Animal forms in accordance with natural law are issued into this life, remain on the earth for a time as living beings, and then through dissolution of their material bodies return to their original elements. This is true of the intelligent living beings as well as of the low-er animal forms. In all these er animal forms. In all these things there is an end to be attained, a striving toward that end, and an unceasing earnest pushing on. Among the small crawling living beings as well as among the large ones there is exhibited nearly the same points of view by each | an indefatigable earnest striving to acvisiting the other's country and then acquire a greater knowledge of men and and to prolong life. The tiny ant workcomplish something, procure sustenance ing early and late is out storing up food before they could more nearly ap-proach one another in their abstract against emergencies and the inclement thoughts.

All peoples as they mingle together more and more, and as they become better educated and acquive greater knowledge, will grow nearer and nearer together in their speculative and respecting the latter fact Six Lohn Luke. knowledge, will grow nearer and nearer together in their speculative and resting the latter fact Sir John Lubbock gives a most interesting account sarily get more nearly at the truth of things. In all research work carried on today in the various educational interesting account to this own observations. Lubbock made and the antible with for awhile and then thrown away and forever lost? If this be all true at work holding these mighty masses studying, he states that "in one of the nests an unfortunate ant emerging from the chrysalis skin injured her leg so that she lay on her back quite helpless. For three months, however, she was carefully fed and tended by the other ants. In another case an ant in the same manner had injured her antennae I watched her also carefully to see did not leave the nest. At last one day she ventured outside, and after awhile met a stranger ant of the same species by which she was at once attacked. I tried to separate them; but whether by her enemy, or perhaps by my well meant but clumsy kindness, she was evidently much her and helplessly lay on her side. Several other ants passed her without taking any notice, but soon one came up, examined her carefully with her antennae, and carried her off tenderly to the nest." Lubbock further states "it has been suggested that the ants of each nest have some sign or pass word by which they rec-ognize one another. To test this, I made some insensible. First I tried

> do with their drunkards as we are. After awhile they carried them all away: the strangers they took to the edge of the moat and dropped into the water, while they bore their friends home to their nests, where by degrees they slept off the effects of the spirits." The act of these little creatures carrying off their friends and caring for them, discloses a meaning and an end to be accomplished in nature's design and is significant of real earnestness. The repulsion of the enemy, dropping him in the moat of water and thus effectually disposing of him discloses a protective element in nature in her tiny forms and still further exhibits a design, a meaning, and an underlying principle pervading the energies and forces of nature even low down in the groveling tiny creatures of the earth.

The uninviting spider which spins its

chloroform; but this was fatal to them.

None of my ants would voluntarily

This was less easy than I had expect-

degrade themselves by getting drunk. However, I got over the difficulty by

putting them into whisky for a few moments. I took 50 specimens, 25 from

one nest, and 25 from another, made

them dead drunk, marked each with a

lose to where other ants from one of

the nests were feeding. The table was

surrounded as usual with a most of

The ants which were feeding soon no-ticed those which were drunk. They

eemed quite astonished to find their comrades in such a disgraceful condi-

tion, and as much at a loss of what to

water to prevent them from straying.

infinitesimally small threads and weaves them into a home and trap for its prey, evinces life in another specific earnest form. Its unceasing efforts to accomplish the work before it and to reach the goal for which it has set out is often shown. This is forcibly manifested in many instances by the num-ber of times when the spider spins its thread and hangs suspended from the ceiling of a house, it attempts to climb to the top of the thread before it fin-ally succeeds. Its weaving webs and entrapping prey are examples of a meaning and a design in nature, of an end to be reached, of a purpose to be accomplished. The workings of the spider are successful, fruitful, and typical of earnest industry. Its efforts are replete with exhibits of determination and genuine corresponding to the life as and genuine earnestness. Its life, as that of the ant, is but a spark put out by the employment of a little force, and yet behind that spark of life is a mighty principle, the summum bonum of the universe, the author of which is the eternal intelligent Power, God himself The hungry wolf seizes upon its prey and crushes its food with an earnes effort to satisfy a craven nature. tiger or lion bounces upon its game and holds it with an earnest grip which is full of meaning to both the weaker and tamer creature and to the powerful animal which holds with an instinctive nature the very life of this less power-

Here life, one of the highest expres sions of nature, is about to be crushed out in one of God's creatures simply because it is weaker than the earnest

for its prey. Here are earnest struggles between the brute forces of na-ture, one to hold the prey and devour it, the other to resist the grasp and

voracity of the powerful beast. Permeating every plant, every dumb animal, and it would seem the very rocks and minerals themselves, there are clashing energies of conflicting designs all struggling earnestly towards a certain end for supremacy.

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Is not spoken of the soul.

So our poet speaks. If the grave is the goal of life and we are simply "dust," and the end of all is a returning to dust, then so far as it is possib for man to conceive of, all the earth all living beings, heavenly bodies, a the universe are to no purpose; for there can be no object to be accom-plished, there can be no end to be attained. If life and intelligence end in the grave, where is design? Where is there any purpose in man's coming into this world? Where is there any meaning in life, in nature, in all this great, immense universe which reaches far out into infinity through space of boundless and limitless dimensions? It is only through the intellect of man that there can be any disclos-ure or appreciation of the wonderful objects on the early and of the dead and life forces. Intellect is the aconly this intellect in man so far as we know that can read the past history of the earth and unfold its meaning. If there is an intelligent being, a God, the Creator of the Universe in what could there be any satisfaction to be the author of individual intelligences and then to leave them to be entirely annihilated? Man only as far as known, has intellect to appreciate the works of such a God. Without him, it would seem that the great Universe would be but a toy, a barren garden, no intellition of the hands of a Divinity. But man exists here, and in him are

these intelligences, and as time goes on he is more and more appreciative of the great works in nature and ex-tending throughout the Universe. Pause a moment, however, and decide that death which overtakes the human being is an event which destroys or ends all the intelligence which is a mulated in that human being. then can look forward with no satisfac-tion, with no great end in view, alas! to a painful and miserable ter-tion. To a great intelligent Being the God of the Universe, can such translent, flitting creatures afford any more atisfaction than none whatsoever, in them is there any more meaning, them is there any greater purpose to be subserved? To a Divinity with the wisdom, charity, love, sympathy, the natural adjuncts of great intelligences, is man with like attributes, with like intelligence, with like emotions, only n a less degree, of no con-sideration? Is man in the eyes of his Maker a worthless object, and is it for this reason, that his death means the end of his identity, that he is forever ost, his intellect, intelligence, or knowl-

dge, is eternally a blank? To a Divinity are man's intelligent insight into nature, his understanding his comprehension meaning of death and his ability to appreciate the meaning of forever losing his identity, by completely blotting out all his intelligence, leaving only a blank, are man's cherished hopes of the future mingling with dear and near kinsman—to an eternal God, are all of intelligence is a freak, knowledge a sub-Again, if such is the case, the universe s a meaningless expanse, a useless, unnecessary creation, and an expression of

an unmeaning, aimless power, "Dust thou art, to dust returnest, Is not spoken of the soul.'

The poet felt in his heart that old mother earth could not claim all, did not give birth to the spirit, and did not produce from the lifeless dust, a living, intelligent soul. A strong yearning within him for life beyond the grave and an inspiration which cometh from led him to give utterance to a belief which nearly every human be-ing entertains. In these words the poet sang the song of the yearning world to which all in one acord saith, Amen! Amen! Life though is not a mere dream expressed in poetic song, it is real and earnest. of our poet, however, is true that life exists not only for a time but eternally. Science with its hard, fast facts subverts the doctrine of spontaneity and gives incontrovertible evidence reaching back to an infinite time, and hence of a forward continuous march through endless space. Intelligence and the soul, both inseparable from life, span infinite time and space. Thus are the facts of science inter-preted and the poet's dream and song made real. Exclusive of man a hidden sacred revery seems to run through all nature which is appreciated only by the intelligence with which man is en-dowed. It seems to be in the rocks, in the trees, in the clouds, in the air, the water, and in all that life which is guided only by instinct. Is this the eternal presence of a Divine influence permeating the world and breathing forth inspiration and impressing it upon the mind of man that he might see and comprehend the Divine mani-



Every woman loves to think of the time when a soft little body, all her own, will nestle in her bosom, fully satisfying the yearning which lies in the heart of every good woman. But yet there is a black cloud hovering about the pretty picture in her mind which fills her with terror. The dread of childbirth takes away much of the joy of motherhood. And yet it need not be so. For sometime there has been upon the market, well-known and recommended by physicians, a liniment called

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which makes childbirth as simple and easy as nature intended it. It is a strengthening, penetrating liniment which the skin readily absorbs. It gives the muscles elasticity and vigor, prevents sore breasts, morning sick ness and the loss of the girlish figure. An intelligent mother in Butler, Pa, says: "Were I to need Mother's Friend again, I would obtain 9 bottles if I had to pay \$5 per bottle for it." Get Mother's Friend at the drug

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festations in nature? Who can say that it is not? Who can say that there is no such presence, that there is no such power in all the world? Who can deny God and ascribe all to chance? Meditate on the objects of this world, on the energies stored up in them and you will feel impressed as even do the greatest minds, that back of all visitangible, and appreciable agencies there is a something which the most skeptical must admit is controlling and

governing the great universe.

Man cannot look about him and not see and think a meaning every object of his environment. ong ago in a partly receptive and partly meditative mood, a person was serving nature for the purpose of gathering impressions and ideas. It was about 9 o'clock one evening of the spring of the year when he was standing by the corner of a house in a beau-tiful city. The night was a weird one was shining brightly and could only b seen from the house corner through thick branches and green leaves; light thin clouds were hovering around the horizon here and there, snow-capped mountain peaks showed through the misty dark blue sky, the stars in the firmament were like sparkling diamonds, the foliage of a luxuriant growth of trees was moving to and fro, and the whole scene was picturesque and truly grand.

Wrapt now in thought he was trans ported into space and looked earnest-ly upon the scene, beholding at the same time the earth in its entirety, the moon, the planets, the sun and stars, all in their relative positions, each on moving quietly on, and no single body at rest-all suspended in unlimited space. Astounded with the immensity in their places and moving and guiding them orderly, smoothly, and in har-mony in their onward progress. Not one deviation from the well relatively beat en paths was observed. He could only wonder at it all and question-is God in all this? Is He in all the heavenly bodies? Is it He that is moving and guiding all these great masses? Is it guiding all these great masses? Is it He that designs the beautiful land-scapes and ushers them into exist-ence? Is God in all the heavenly bodies? Is He in the earth? Is He in the rocks, the trees, the winds, the clouds? Is He in all? Is He omnipres-ent? Who can answer? The poet, emo-tional suscentible to the influence.

swers yes, and sings the song of eterhal life that the soul of man lives on Youth in its dreams pays little at tention to the stern reality of life. lit-tle thought does it give to the grave or the borders beyond. It is full of life and vivacity and not usually of meditative turn of mind and thus should it be. But a time comes when boys, and girls, young men, young wo-men, are thrown upon their own resources and responsibility: and when serious thought should be given to life death, the future and religion nonest, sincere motives to follow in the path of truth. Graduates from the University from

tional, susceptible to the influence

his environments, through the power of

the omnipresent God is inspired and an

both the Normal and Collegiate de-partments, you are old enough to comprehend the importance to yourselve and to society of a pure, upright life You can quite fully appreciate that it is proper to be self-sacrificing, self-controlling, and do all the good in this life possible. Your minds have dereloped so that you are better able to inderstand your relations to each other o your fellow men and to your en-ironments. You can understand that life is a reality and not an empty dream, that everything in life is sternreal and earnest to the utmost, an that constant dreaming of dreams and constant building of castles in the al are signs of rough voyages and early ship wrecks on life's great ocean on which you are about to launch your ships By careful, earnest thought, however coupled with industry and with your hands constantly at the rudder in stormy seas you can steer clear of the rocky shoals and sail safely on. Life is too real for men and women of idle dreams and indolent habits ever reach the summit of success or even to move smoothly on and acquire a eager livelihood

Let me entreat you to have faith in the poet "That life's goal is not the

grave," and the soul, intelligence, or spirit of man never dies. Work done with the feeling that the grave is the end of individual existence cannot be the most ennobling kind. Faith in a life beyond this earthly career and in eternal progress is the only incentiv that can make man live the highest ife and work most earnestly for the betterment of the human race.

clate Longfellow's "Psalm of Life" Tell me not in mournful numbers Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem.

'Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest Was not spoken of the soul, 'Not enjoyment, and not sorrow,

Is our destined end or way; But to act, that each tomorrow Finds us farther than today. Trust no future, howe'er pleasant! Let the dead past bury its dead! Act, act in the living Present!

Heart within and God o'erhead. 'Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time;

"Footprints that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing shall take heart again." In conclusion H. S. Goddard rendered

WILL THEY TRAIN FEW OR MANY?

Question for Church Schools to Decide.

PROFESSOR PAUL'S VIEW.

The Church Should Educate Many at Small Cost Instead of a Few at Large Expense.

Editor Deseret News:

The argument in last evening's 'News" by my esteemed friends and co-laborers, the faculty of the Brigham Young Academy, in which they give their reasons why they think the Church schools should attempt to do university work, is worthy of careful consideration.

In answering the argument of my friends in Provo, I wish it distinctly understood that I take the stand indicated below solely because of financial considerations-solely because the financial support at present received by the Church schools does not warrant nor indicate the possibility of doing the work of the State University. Remov that objection, supply the necessary means, and I do not stand behind any one in advocating the establishment a real university supported by the Church; for it would certainly insure great prestige at home and abroad, and unbounded influence among our young people, to have within the Church itself an educational authority than which there is none higher in this immediate vicinity. Since, however, the support does not seem to promise anything of this nature, I reluctantly face the situation as it is, which of itself answers

he argument of my Provo friends. They show (1) that the state expends from \$40 to \$60 per year on each pupil educated in the University; and (2) that the amount spent by the state on each district school pupil is less than \$12 (Prof. Brimhall puts it at \$7.50) per

From this they conclude that the state is thereby doing an injustice to the masses of its children, in order to educate a comparatively small number in the University; and they therefore maintain that the state "should first provide for a high school education for all the children, and let those who de sire a college education obtain it is private institutions."

By "private institutions" they mean 'Church schools;" and their argumen is, that since this state, with all the means it can raise by the taxation o all the wealth within its borders, can scarcely afford to maintain one university therefore the state should no try to maintain a university, but should seem unable to bear, upon private insti-tutions; so that each sect or denomination shall have the task of doing what the task of providing university courses, or higher education, for the few who apply for it. Now, please serve that the reason they put forth against the maintenance of the state university is precisely the reason why the Church should limit its educational activity to the high school field.

educate the student in a real, scientific university course, but hundreds of dol-lars per year, for each student; and if as my friends truly observe, the whole state can barely afford such an enor-mous outlay, my conclusion is, much less can the Church afford It.
But they say: "The Brigham Young

But they say: "The Brigham Young Academy and the other Church institu-tions should be let alone." Far from it; if the academy had been "let alone" a few years ago when it was \$80,000 in debt, it might have become defunct altogether; but the Church came to its rescue. If the Latter-day Saints' College, with which I have the honor to be associated, had been "let alone" two years ago, when it was but slightly in debt, that might have been the end of it; but the people of this Stake came to its rescue, and so it still lives. If it were a fact, as my friends as-sume, that the Church schools need only to be "let alone" in order to thrive it would be a matter of comparative indifference what they taught or tried to teach. But the fact is that what ever they do the people of the Church pay for; and that is the reason, and so far as I know, the only reason why we are urged to exert our ergies in the channel which will do the most for the people who support Church schools; and that is in the high school channel and not in the university branches.

To me it seems passing strange, when my friends in Provo wrote this argu-ment: "That the State should first direct its efforts to give all its chil-dren equal educational advantages. that the proportion of means now ex-pended by the State is less than \$12 per annum for pupils in the common

schools and from \$40 to \$60 per student in the University, which is unfair to the great majority of its future citizens;" and that the State should therefore "first provide a high school education for all the children,"—that they did not orceive how this argument applies

with tenfold greater force to the Church than it does to the State.

They say finally: "It is only a matter of time till the academy will have all the money it needs." May heaven speed the day! But have not my friends mistaken their own good desires for something that is not possible under our present conditions? Simply as a good high school the Latter-day Saints' good high school the Latter-day Saints' College needs twice the amount of money 't at present receives. So does the Academy. The Church schools will surely make a mistake if they de-termine to demand of the people what

it is impossible for the people to do.

The ouestion is: Shall the Church schools educate a very large number of our young people at the high-school period, at moderate expense, or a very small number at large expense in the university stage? The further questions: Shall there be several Church universities trying to teach almost anything? or one Church university, which shall be kept quiet till it is able, through endowment, to do something, and which shall have its place and function definitely ascertained, and whether it shall be at Logan, Salt Lake or Provo? are questions that belong to the future, and perhaps need not be settled at this time.

By closing its preparatory courses the State university would lose many hundreds of students. By letting higher work in the Church schools remain in abeyance, awaiting the cash endow-ments that will be necessary before such work can really be done, the Church schools would lose less than If a hundred students, and keep from under a burden that they are not at present able to bear. If we know a good thing when we see it, we shall quietly adopt this suggestion nade by the State university Very respectfully,

J. H. PAUL. Salt Lake City, June 15, 1901.

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